THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved." BOOK OF MORMON, 2 NEPHI 10 : 24.

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EDUCATIONAL OPPORTUNITIES IN "MORMONISM"*

ELDER RICHARD R. LYMAN

OF THE COUNCIL OF THE TWELVE

"THE GLORY OF GOD IS INTELLIGENCE." These words of the Prophet Joseph Smith have been adopted as the motto of the Mutual Improvement Associations. I desire to apply these words to two of the world's great educational movements.

Why did people of olden times know so much about eclipses, the stars, their distances, and their orbits? Why were they so intensely interested in these and other technical mathematical problems before they knew how to build a wagon wheel? The reason is that in those days the people were divided into two classes, aristocrats and slaves.

As soon as education was given to those who had to toil, as well as to those who were aristocrats, this marvelous mechanical age in which we live had its beginning. Toilers with trained minds found little interest in astronomy. What did they care about eclipses? They were not concerned with theoretical mathematical problems, but with devising methods of lightening the burdens that were resting upon their backs. As a result of this change in the application of learning, we live to-day in an age of scientific miracles, which the mental efforts of these toilers have made possible. To-day machinery can do almost anything. One

*From an address delivered at the fourth session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 6th, 1928.

of the latest achievements is the flight of Lindbergh from New York to Paris.

In 1880, when Louis Pasteur, a French scientist, a French toiler, who had arisen from poverty, put forth the mental effort necessary to discover the relation that exists between disease and disease germs, he gave to mankind the greatest human-welfare contribution of all time, arising from scientific investigation.

. . . . .

That is the first of two phases of the historic educational problem that I desire to mention. The other is the education of women.

The time is short, even to-day, since women were admitted into educational institutions; and just as the education, in years past, of those who had to toil, has transformed the world into this marvelous scientific age, so the education of women is destined to produce further marvelous transformations in human welfare.

There are still many educational institutions that do not believe in co-education; that is, they do not admit women. In the Church of Jesus Christ of Latter-day Saints there is no educational opportunity provided for men, that is not open also to women. Side by side with the women, High Priests and Patriarchs do their studying each Sunday morning. Young men preparing to go into the mission field get their training alongside of young women, many of whom are also being trained for missions. You heard it said this morning by one of our mission presidents, that he wants us to send more young women into the mission field. Thus we give to the women of the Church, as we have always done, the same educational opportunities that we give to men.

A CO-EDUCATIONAL SCHOOL

A great school, to which women are freely admitted, has been instituted by the Church. For this purpose we have set apart the best period of the best day—Sunday morning from 10 to 12 o'clock. In this school we teach theology to all the people. Side by side in this great Church school, men and women listen to the instruction. Will not this equal educational opportunity now provided for women, not only in the Church, but in nearly every part of the world, yet produce another profound change in the welfare, the conduct, and the development of the human family?

As part of the course of instruction, our Committee on Adult Recreation has recommended for our reading course this year a book entitled: *From Immigrant to Inventor*, written by Michael Pupin. This book portrays a picture and cites an example of the far-reaching influence that a mother may exert upon the character and accomplishments of her son. While in this in-

stance the mother was not versed in the learning of books, she nevertheless had the wisdom to perceive the value of education, and the gift to impress upon her son the benefits that come from a trained mind.

At the age of fifteen, Michael Pupin came to the United States. To-day, he holds the chair of electro-mechanics in Columbia University. The long-distance telephone was made possible by his inventions; the radio is due largely to his genius. We recommend to all people in the Church the reading of this book. Those who have read it appreciate the strength and uplift of the message it carries. It will tell you something of the spirit of our Mutual Improvement organizations. It will teach you to value in the lives of men, the development that can come to them from women, especially the training that can come from mothers.

. . . .

During all of his early days as a student, and many of his years as an investigator, Michael Pupin went from library to library, from school to school, yes, even from country to country, endeavouring to find an answer to the question: "What is Light?" It was his life-long search for an answer to this question that gave him the power of concentration, and laid the foundation for his later inventions. He was searching for Light—the light that illuminates the universe—the true nature of which men did not understand. His question stirs in me a desire to know what light in a spiritual sense truly is. John, the beloved Apostle, says that Jesus "was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not." (John 1:9, 10.) The prayerful life of righteous living apparently brings into human hearts a something we refer to as a testimony—a satisfying feeling that enables one to speak as did Job when he said: "I know that my redeemer liveth."

WHAT IS THE GOSPEL LIGHT?

I am looking for some psychologist or some other student of human nature, who can explain how it is, and why it is, that this prayerful life of righteous living, specified by our Lord and Saviour, brings this satisfying knowledge into human hearts—knowledge which hearts can feel and souls can know, but rarely can explain. It is a seemingly unexplainable conviction, which those who have not gone through this religious experience, have difficulty in understanding. Satisfied with the conviction that comes as a result of living in accordance with the teachings and example of our Lord and Saviour Jesus Christ, the human soul rises to such a height of feeling that there is hardly any sacrifice in time, money, or effort, which those genuinely converted will not undergo for the advancement of the cause. I ask: "What is

this light, which prayerful, righteous living brings into human hearts?"

THE REVELATION ON LIGHT

The language of a revelation given to the Prophet Joseph Smith in Section 88 of the Doctrine and Covenants, beginning with the 6th verse, refers to Jesus Christ the Son of God as:

The light of truth; Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

As also he is in the moon, and is in the light of the moon, and the power thereof by which it was made;

As also the light of the stars, and the power thereof by which they were made;

And the earth also, and the power thereof, even the earth upon which you stand.

And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

Which light proceedeth forth from the presence of God to fill the immensity of space—

The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

SCIENCE CORROBORATES REVEALED TRUTH

Just as the physical light of the sun illuminates the globe and all the dark planets; and just as this light and its lesser form, heat, are necessary physical conditions of all animate life of the globe, all animal and vegetable life being dependent upon the heat from the sun, so the inner light, the light of the spirit, the illumination that comes to the dark souls of men, is derived from One who is "the true Light." The Spirit and testimony of Jesus is the light of the world.

. . . .

I probably cannot give to the question: "What is Light?" an answer that would satisfy the scientific intellect of Michael Pupin. Nor have I been able to find anyone who can answer the question: "What is the light that comes into human hearts as a result of the Gospel of Jesus Christ?"

Do the words of the Prophet, above quoted, answer these queries? Is Jesus Christ, "The light of truth," the Source of all the light of which I am speaking?

Mutual Improvement Associations recommend to the Church a reading course. This Pupin book: *From Immigrant to Inventor*, is one of the books recommended. Read it, I pray you. Study it; for the book impresses me as being filled with the Gospel spirit. You women are to train up a generation of strong, noble,

and Christian men; are destined to produce a generation of women who can teach the Gospel to all the people in all the world—a preparation for the coming of our Lord and Saviour, Jesus Christ. This great educational institution that the Church has established for men and women, for old and young, will help to prepare for this great work. May we succeed in it; and may we have the power, the influence, and the testimony, that "to every nation, and kindred, and tongue, and people," (Rev. 14:6) we may effectively preach this Gospel of Jesus Christ, as it has been restored here and now by the power of God.

JOHN JAQUES

Elder Weston N. Nordgren

A valiant son of Zion who early embraced the Gospel on British shores, and from whose pen flowed immortal song and prose, was John Jaques. He was born at Market Bosworth, Leicestershire, England, on January 7th, 1827. His early years were spent in Gresley, Derbyshire, where at the age of fourteen, he was apprenticed to the cabinet makers' trade.

In Gresley he heard the Gospel and accepted it in the fall of 1845. Strong in his conviction of the truth, he strove diligently to spread the Gospel message. His activities within the Church brought him a mission call to preach the Gospel in his native land, and he laboured for a time as a traveling elder in the Warwickshire Conference.

His efforts proved fruitful, and he was appointed to labour in the mission office at Liverpool. "While thus engaged, he married Miss Zilpah Loader, of Oxfordshire, England," and began his career as husband and father. He remained in Liverpool until May 22nd, 1856, when, having received an honourable release from his missionary activities, he took passage on the packet ship *Horizon*, and emigrated to America. He arrived at Boston, Massachusetts, on June 30th, 1856, and with his family immediately departed for the Iowa frontier.

When Elder Jaques arrived at the outposts of civilization, he found thousands of "Mormon" Saints, eager to get "to the valley," to gather with the body of the Church. Many of them, in their zeal to "get to Zion," left their homes and friends in other lands, and practically threw themselves on the mercy of the American Saints. Money was needed to help them to the Rocky Mountains, and it was not forthcoming. The American members of the Church, not fully recovered from recent persecutions and the cricket plague, expended every available penny for the welfare of the European Saints, but their funds were not sufficient; and still the influx from European shores continued.

In September 1855, responding to the insistent calls of stranded Saints, for help to get to Utah, the leaders of the Church emigration committee had devised the handcart mode of travel. The emigrants traveled on foot, pulling or pushing their light handcarts, containing all their earthly possessions. This method of procedure proved very effective in getting thousands of people "to the valley" during the following year.

Many hardships were encountered, however, by the emigrants, who, knowing nothing of stern frontier life, left the ease of Europe for the rugged pioneer life of the West. On foot they traversed thousands of miles of barren wastes, forded rivers, met the chill blasts of sudden storms, and plodded wearily along in the glaring heat of the sun. Their neighbours were the wild red men and the animals of the plains. The trials they underwent would have daunted any less determined and purposeful group of human beings; but the "Mormons," fearing nothing, went on, through deserts and over steep mountains, to reach at least the valleys of the Great Salt Lake.

"The Handcart Pioneers."—T. S. Knaphus, Sculptor.

Late in the season of 1856, a body of handcart emigrants under the direction of Captain Martin, undertook the westward trek. Brigham Young had advised against their attempting the journey so late in the fall; but they were midway to their destination, and having little worldly possessions, they desired to reach their goal that year. Guides familiar with the route were sent along with them, when they overruled the counsel of their brethren and decided to make the trip.

An early winter swooped down upon them from the mountain passes, attacking them with snow, cold and hunger. Having no means of conveyance other than their light carts, the members of the company were forced to camp where the winter caught them.

Brigham Young, advised of their start, and fearing for their safety, organized relief parties and sent scouts to locate the camp. One rescue party was almost completely destroyed in its heroic attempts to save the snow-bound Saints. Finally the stragglers of the luckless parties were rescued and brought to Salt Lake City. Many, however, perished from cold and hunger before help reached them. Only their intense faith caused them to attempt the passage; and of the many who started, but few reached their destination.

John Jaques was a member of this ill-starred company, and in the terrible ordeal lost his oldest daughter. With his family, he continued on to Salt Lake City, where he resided until his death, in June, 1900.

In his younger years, Elder Jaques was a versatile writer, being the author of many Gospel tracts, pamphlets, poems and songs of Zion—among them the inspired message: "O Say, What is Truth?"—some of which were first printed in the *Millennial Star*. He was called on a special mission during the years 1869 to 1871, to England, to act as assistant editor of the *Millennial Star*, which position he filled with credit and honour. Among the products of his fertile brain, is the "Catechism for Children," used in Utah territory schools as a text book, and subsequently translated and published in several languages.

From 1889 to 1900 he was assistant Church Historian. For six years previous to that time he was assistant editor of the *Deseret News*, published in Salt Lake City. He served also as the secretary of the Genealogical Society of Utah, and "was a commissioned captain of the topographical engineers of the Nauvoo Legion." He held many ecclesiastical and secular positions in his home community.

Always he stood for the right; sturdy and brusque, yet inoffensive in manner and speech, he made many friends. He steadfastly upheld the principles of the Gospel, and feared the Lord and kept His commandments. His work was methodical and carefully performed. He left nothing to chance. Although inspired with poetic thoughts, and having keen vision, he held to the practical side of life in his daily business.

In later years it was said of him: "In poetry and in prose he reflected the light of truth for the benefit of his fellows, and his logical thoughts and spiritual sentiments were a comfort and a strength to many honest souls." Truly he was a genuine Latter-day Saint. His actions were above reproach; he was a lifter of others' loads; he was a builder in God's kingdom!

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 21, 1929

EDITORIAL

PAGANISM? NO!

A RETURN TO PAGANISM will cure the Christian world of its ills. So runs the message to humanity of Field-Marshal Ludendorff, leader of Germany's armies during the Great War.

Through thousands of years, under pagan worship, assert the General and his wife, both labouring for the same cause, the forefathers of the Germans were "a strong and forceful people with high moral standards, sound in body and soul." During the thousand years since the nation became Christianized, the people have degenerated and are now "living in the deepest moral abandonment, in ungodliness, in dull religious indifference or in rigid ritualism." There is need of a national spiritual awakening, they say, which can be accomplished best by a return to paganism, for "Christianity has failed."

Ludendorff's logic is imperfect. The degeneracy of the present day, in the so-called Christian world, is appalling, but perhaps no worse than has been known at various times in the history of the world among peoples who knew not Christ. Witness Babylon, Phoenicia or Rome. Soundness of soul, that is, morality, is a product of the knowledge of truthful principles and the will to obey them. Therefore, a little truth, firmly practiced, has done more for man than truth's full treasure house, left unused. Therefore, also, pagan nations have at times advanced, when Christian peoples have retrograded. A system of truth does not save, it merely offers the means of salvation. The will to believe and to do is the foremost requisite for human well being.

Meanwhile, the pagan gods of Norse mythology brought no fulness of life to the people of Northern Europe. The sun of intelligence hung ever low, while men worshipped gods whose daily task in Valhalla was to eat and drink and fight, and to renew this sequence, daily, throughout eternal time. Idolatry, however named, is spiritual night, and leaves man to fumble his way through the generations of time.

The coming of the knowledge of Christ, brought awakening and ecstatic life to Europe. Leaders came into being; the common man was lifted into joys of knowledge and progress. Our civilization was fashioned from the gains that Christianity brought. The pagan may squirm and argue, but the sober fact remains that our dearest possessions, with which we would not part, are

associated with the establishment of Christianity. Would Ludendorff ask us to drink mead from the boar's head with bloody Odin and Thor, in an age when men's eyes view the depths of fathomless space; and men's hearts are lifted up in worship of an Almighty God, the Father of our spirits? It can not be done.

Yet, the cry of the Field-Marshal is the cry of the age. The world is awry; war prospers among the nations; poverty grips its millions; evil passions remain untamed; and religion is a thing apart from life. The practices of men and the ideals of Christianity are too often far apart.

This unhappy condition may be understood by every honest man who has the courage to face the truth. Present-day Christianity, in doctrine and ordinance, is not the Gospel taught by Jesus Christ—it is an apostate theology and religion, a semblance of the truth. The Lord God, Father of us all, has been spiritualized and diffused throughout space, until He is a sublime nothingness—a creation and idol of the intellect. Authority to act for the Lord has been assumed by men, and churches are called by men's names. Man needs not to know eternal truth for himself nor commune with divinity, for his minister stands between him and God. Man's law rules in home and office; God's law in the cathedral. Emotional response to vaulted ceiling and intoning priest is accepted instead of complete and intelligent conversion to God's truth. Ears are tickled, but the soul is starved. Christianity in its simple purity is not understood nor practised by the so-called Christian nations; hence the earth's sorrow and suffering, and the Ludendorffian cry. The little truth that is retained is the saving grace of the day, but how much more we might have!

The Gospel taught by Jesus Christ is plain and simple—easily understood by the common man. The apostasy in the early Christian centuries may be read as the writing upon the wall. The conformity of the Gospel as restored through the instrumentality of Joseph Smith, the Prophet, with the teachings of the Saviour is undeniable. We may cry out with Isaiah:

> Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you.

The way out of the world's grief is not through paganism, but by the acceptance of the pure Gospel of Jesus Christ, which has been restored to the earth in our day. It has been proclaimed to the nations throughout a century. To live in truth's presence, yet to incline our hearts from it, ever brings evil upon mankind. Peace on earth and goodwill to men can come only when humanity accepts literally and in its simple purity the message of Jesus, the Christ.—W.

AN IMPERFECT VOLUME

For weeks and months I kept copies of a magazine, until my volume was, I supposed, complete. I secured an index and sent the book to be bound. When it was returned, I viewed it with pleasure and laid it among my treasures, proud and happy that I possessed such a gem.

One day I had occasion to search through my volume for an article by one of my favourite authors. In the index I found the title and the page given; I turned the leaves, found the page, but lo!—the article I sought was not there! I felt I had missed something, and again I turned to the index. Yes, the article was listed; but the page whereon it should have appeared, held other material.

In desperation I hunted throughout the book. My search was vain. At last I discovered that one of the copies which had gone to make up the volume, was dated a year previous to the rest of the book; the number which should have gone into my treasure, was missing. I had an imperfect volume.

Our daily acts are recorded in our life book. Each word we say for good or ill goes into some issue. When our lives are finished the index for them is secured, and our record is bound. Things we do live after us. The deeds of years before may come to light when least expected. They lighten with joy the memories of the past, or darken with bitterness the sunshine of the present. Are our volumes perfect? Are they the treasures we so fondly hope they are? When we come to search our records will love shine forth, or will misdeeds deprive us of happiness?

Jesus Christ gave us the Gospel to light our lives and to show us the way we should go. We write the record of each day in word and act, upon some heart. Ours is the pen to wield; ours is the chance to bring joy or anguish to some soul. Which shall it be? The assistance and editorship of the Holy Ghost are ours for the asking; in the presence of a Higher Power the difficulties of life are overcome.

Let us write our life history in deeds of unselfish service. Let us seek the guidance of the Lord in all we do. Let us follow the example of Christ and make our volumes—our lives—as perfect as is humanly possible. Let us have real gems. May no word or deed from the past rise up to scar our future lives. May no volume of ours be found imperfect!—W. N. N.

If I do not learn what is in the world, from first to last, somebody will be wiser than I am. I intend to know the whole of it, both good and bad. Shall I practice evil? No; neither have I told you to practice it, but to learn by the light of truth every principle there is in existence in the world.—Brigham Young.

DISTRICT PRESIDENTS' CONFERENCE

A CONFERENCE of the District Presidents of the British Mission convened in the Handsworth Chapel, Birmingham, from Monday, January 21st, to Thursday, January 24th, during which time seven impressive and inspiring meetings were held.

President John A. Widtsoe, of the European Mission, President A. William Lund, of the British Mission, President Don Mack Dalton, of the South African Mission, Elders Richard L. Evans and Weston W. Taylor, of the European Mission Office, Elders Clifton G. M. Kerr and H. Grant Vest of the British Mission Office, Sister Leah D. Widtsoe, president of the European Mission Relief Society, and Sister Josephine B. Lund, president of the British Mission Relief Society, were in attendance.

District Presidents in attendance at the conference were: Heber J. Matkin, Birmingham; Wilford N. Hemmert, Bristol; Ervin R. Stoker, Hull; J. Willard Harmon, Leeds; L'Etrenne Andelin, Liverpool; Robert D. Buchanan, London; Frank C. S. Derrick, Manchester; Charles E. Alsop, Newcastle; Alden John Kirkham, Norwich; Rulon W. Stevenson, Nottingham; William F. McKelvey, Scottish; John P. Hopkinson, Sheffield; Rulon D. Barnes, Ulster; Iver L. Larsen, Welsh. The following Traveling Elders also attended: R. LeRoy Fletcher, Weston R. Clark, Wesley B. Ward, Howard J. Williams, John L. Clark, Richard K. Knight, Joseph S. Savage, Hector P. Sadler, William A. Dawson, Paul C. Layton, Adrian L. Orme, Edward L. Blacker and William Kenneth Lund.

At the Monday evening meeting, each president was called upon to report the condition of his district.

Presidents Widtsoe and Lund each bore fervent testimony to the truth of this latter-day work and encouraged all in attendance to labour diligently for the cause of truth.

The Tuesday, Wednesday and Thursday meetings were devoted to a detailed consideration of the problems connected with district management. The various divisions of the carefully prepared program were presented as follows: President Widtsoe: The district office, the Priesthood and the coming year's campaign; President Lund: Missionaries and missionary life, mission members, record keeping and programs for the coming conferences; Sister Leah D. Widtsoe: The Relief Society and the other auxiliaries; Elder Richard L. Evans: The *Millennial Star*, the public press and other means of publicity; Elder Weston W. Taylor: Reports, bookkeeping and financial transactions. All present took lively part in the discussion of the subjects presented. Special comment was made on the growth of the M Men, Bee-Hive and Neighbourhood Primary work in the mission.

At the closing session on Thursday, Presidents Widtsoe and Lund stressed the importance of missionaries being free to preach

the Gospel to all people; the authority of the missionaries as servants of God was emphasized. One hundred years of authoritative Priesthood, since the restoration of the Priesthood to Joseph Smith and Oliver Cowdery, on May 15th, 1829, was reviewed. The stirring testimony of President Widtsoe will long be remembered by those in attendance.

During the noon intermissions each day, all persons present sat down to splendid luncheons prepared by Sister Lund.

Renewed enthusiasm, better understanding of the Gospel work and a greater determination to reach the hearts of the people, were the results of this great gathering of the servants of the Lord in this land.

H. Grant Vest, Assistant Secretary, British Mission

THIRD LECTURE TOUR

Elder Alvin G. Pack

Thirteen hundred persons heard the truths of "Mormonism" during the lantern-slide lecture tour—the third of a series—in the Nottingham, Norwich, London and Bristol Districts. People of all ages are showing an interest in this means of announcing the restoration of the Gospel. Nearly seventy children and many adults were in attendance at the lecture given in Eastwood. Probably the best singing of the trip was done by those earnest little ones, who sang "Come, Come, Ye Saints", with sincere fervour.

Two hundred forty persons were present at the lecture in Portsmouth. The audience demonstrated its appreciation of the "trip" through Utah. Many strangers remained afterward for further information and literature. Sister Thelma Tuson, a Brunswick artist, rendered several vocal selections.

Newspaper comment everywhere has been most favourable. One daily, in addition to a fair article, published an aerial photograph of the Salt Lake City Temple Square.

At Ipswich, one hundred seventy people—mostly investigators brought in by extensive advertizing of the lecture—gathered. During intermission, a series of sharp flashes and reports from the rear of the room, caused a mad rush for the door. Firecrackers had been exploded in the stove by some small boys who attended. Finally order was restored and the lecture was resumed, hearty approval of which was voiced by many of those in attendance.

The story of practical "Mormonism", shown and told in these lectures, is touching the hearts of all fair-minded people. All who see the pictures and hear the truth go forth with a new and better conception of the "Mormons" and this latter-day work.

The lecture tour itinerary was as follows: *Nottingham District*—January 13th, Mansfield; January 14th, Eastwood; January 15th, Leicester; January 16th, Nottingham; January 17th, Hucknall; January 18th, Derby. *Norwich District*—January 20th, Norwich; January 22nd, Lowestoft; January 23rd, Ipswich. *London District*—January 25th, South London; January 26th, St. Albans; January 27th, North London; January 30th, Holloway; January 31st, Portsmouth. *Bristol District*—February 1st, Exeter. (Bristol District to be finished on next tour.)

YOUR OWN HOUSE

Elder Rulon S. Satterfield

There is a house wherein you live by yourself. It is your body. People who own their own houses try to live in them as comfortably as possible by keeping them clean and in good order. Are you comfortable in your body-house?

It is better to use a house than to let it stand idle. Things rust out quicker than they wear out. Use your body and increase its value. Use every bit of it every day—live in every part of it. Exercise the mind as well as bone and sinew; keep the cobwebs from your soul. Work hard and play hard; idleness is rust for body and mind as well as for gate hinges.

"Don't worry!" If you do your best each day, you will have no cause for worry; if you do not do your best, worrying will increase your troubles.

Next in importance to life is health—the power to enjoy this state of mortality. We Latter-day Saints are taught through modern revelation that the spirit and the body constitute the soul of man. One of the teachings of the Church is that an actual resurrection will take place—that we will literally take up the bodies we lay down—that our souls clothed in immortality will progress eternally. It is important, therefore, to develop our bodies and to keep them clean.

Nothing in this world comes to us without price. Health is the reward of a constant struggle. If our bodies come into disuse, they cost much more to repair than it would take to keep them well as we go along. New slates, new paint, applied in season, will stop the leak and the decay of a house. Right diet, careful living from day to day, will prevent the ills which would undermine our bodies. "Health is wealth"—and properly valued and kept means happiness. Take care of your house!

The theory of books is noble. Books are the best of things, well used; abused, among the worst.—R. W. Emerson.

THE VALUE OF A PRACTICAL EDUCATION

If life is valuable in comparison with the experience we obtain, every youth will increase the worth of his life in proportion to the new obstacles that he is able to conquer. In a routine, there are no difficulties to encounter; neither is there profit to the mind or body in the sameness of dependent positions. But let the man who would grow and develop, go forth into the practical and productive ways of life. These will lead to broad-mindedness and independence, while the other road ends in narrowness and dependence.

And here, also, a word to parents who have daughters. Are you fitting them for the practical duties of mother and wife, that they may in due time go out and make homes what they should be?

While we are educating our children in all that may be termed the beautiful in science and art, we should not fail to insist that they shall learn to do practical things, and that they do not despise the common labours of life.—Joseph F. Smith.

QUESTIONS FROM THE FIELD

Is it proper to break the bread for the Sacrament before the meeting commences?

According to the practice of the Church, the Sacramental bread is broken in view of the congregation just before the blessing on the bread is asked, and usually during the singing of a Sacramental hymn.

This practice seems to be justified by the procedure followed by the Saviour. Matthew, the evangelist, says: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples." (Matthew 26:26.) Mark and Luke confirm this statement. During His visit to the American continent, Jesus "took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat." (3 Nephi 18:3.)

CHANGE OF CONFERENCE APPOINTMENT

The Birmingham District Conference, which was scheduled for Sunday, March 31st, has been changed to Sunday, April 7th; and the Sheffield District Conference, scheduled for Sunday, April 7th, has been changed to Sunday, March 31st.

FROM THE MISSION FIELD

District Presidents' Releases and Appointments: Mission President A. William Lund presided over a special missionary meeting held at Blackburn on February 3rd, for the purpose of releasing

Elder L'Etrenne Andelin as president of the Liverpool District, with a vote of thanks, and sustaining Elder Joseph S. Savage in his stead. President Andelin received the appreciation of all present.

Elder Charles E. Alsop was released as president of the Newcastle District, with a vote of thanks, at a special missionary meeting held at Sunderland on January 27th. Elder Weston R. Clark was sustained as president.

On Sunday, February 10th, a special meeting was held at Nottingham, at which Elder Rulon W. Stevenson was released as president of the Nottingham District, with the appreciation of those present, and Elder Wesley B. Ward was unanimously sustained in his stead.

Doings in the Districts: *Birmingham*—The monthly union meeting of the Birmingham District convened on February 2nd in the Handsworth Chapel, Birmingham. An enthusiastic spirit of progress was manifest.

At a baptismal service held in the Kidderminster Chapel, on February 3rd, five persons were baptized by Elders John W. Adams and Henry J. Bates, and confirmed by President Heber J. Matkin and Elders Bates, R. LeRoy Fletcher, and local Elders Robert L. Dunn and George A. Allan.

Bristol—The little town of Cirencester in Gloucestershire was all astir on Saturday, February 2nd, 1929. Four "Mormon" missionaries held a street meeting, prior to the organizing of the Cirencester Branch, which was done on the following day. Much enthusiasm was manifest, literature was freely distributed and a spirit of interest in the latter-day work was shown.

Hull—The Grimsby Branch Sunday School held its annual social for the children on January 25th, at which prizes for the best attendance were given.

Liverpool—A baptismal service was held on January 26th at the Burnley Baths, at which five persons were baptized by Elder William J. Matheson and confirmed by Elders Marion S. Johnston, Clarence V. Bigler, Spencer A. Harris, Edward E. Drury and Howard J. Williams.

The Blackburn Branch Bee-Hive girls gave a party on Saturday, February 2nd.

Manchester—The Hyde Branch Relief Society held a "potato pie" supper on January 16th. An enjoyable time was had by all in attendance.

The Rochdale Branch held a social at which keen interest was shown in the dramatic sketches presented.

Ulster—The Belfast Branch Relief Society was reorganized on January 20th. Much enthusiasm was evinced in the coming year's work by those in attendance.

NIGHT

INTO the darkness and the hush of night
Slowly the landscape sinks, and fades away,
And with it fade the phantoms of the day,
The ghosts of men and things, that haunt the light.
The crowd, the clamour, the pursuit, the flight,
The unprofitable splendour and display,
The agitations, and the cares that prey
Upon our hearts, all vanish out of sight.
The better life begins; the world no more
Molests us; all its records we erase
From the dull commonplace-book of our lives
That like a palimpsest is written o'er
With trivial incidents of time and place,
And lo! the ideal, hidden beneath, revives.

HENRY W. LONGFELLOW

DEATHS

BRADLEY—Elder Wilfred Bradley, who has served faithfully as president of the Derby Branch, Nottingham District, for the past few years, died on January 26th, at the age of thirty-five. Funeral services were held in the Nottingham Road Cemetery, under the direction of President Rulon W. Stevenson. Elder Harold K. Richmond dedicated the grave.

LLOYD—Sister Harriet Lloyd of the Leicester Branch, Nottingham District, passed away at the North Evington Infirmary, on January 31st, at seventy-eight years of age.

OLIVE—Sister Mary Ann Olive, of Bury, Manchester District, died on January 28th, at the age of seventy-four. Funeral services were under the direction of President Frank C. S. Derrick. Interment was in the Bury Cemetery.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN